through the weak and the strong. Below this broken jar there is a book, closed by three chains and padlocks, which signifies that, after our body is broken by death, its life is closed by the three goddesses, the Fates. The book is so fast closed that that man does not live who is able to see anything therein, unless he knows the secret of the padlocks, & chiefly of the round padlock, which is locked and marked with letters. So that, after the book of our life is closed, there is no man who can open any part thereof, except him who knows its secrets. And He is God, who alone knows, both before and after our death, what has been, what is and what shall be. The branches and the flowers in the jar signify the virtues that our body may have had in itself during its life. The sunbeams above and beside the drill & the jar signify the inspiration that God gives us by enuring us to virtues and good deeds. Near the said broken jar there is written NON PLVS, two monosyllabic words, alike in French & in Latin, which mean what Pittacus said long years ago in his Greek: Μηδεν αγαν, *Nihil nimis,** let us not say or do anything beyond measure or reason, except in extreme need, *aduersus quam nec Dij quidem pugnant;* but let us say and do SIC VT VEL VT, that is to say, as we ought, or as well as we can. If we would fain do well, God will help us; and therefore I have written at the top: MENTI BONAE DEVS OCCVRRIT—that is to say, God goes forth to meet a well-disposed mind, and assists it.[51]

* '*Nothing too much.*' *The commoner Latin version is* '*ne quid nimis.*' *The Greek epigram was generally attributed to others of the Seven Sages than Pittacus, namely, Chilo and Solon.*

ALdus the Roman, printer at Venice, had his hieroglyphic mark, but he did not invent it, forasmuch as he borrowed it from the device of Augustus Cæsar, which was in Greek, Σπευδε βραδεως, which is to say in Latin, *Festina lente,* or again, in a single Latin word, *Matura;* and in French, *Haste toy a ton aise.*† This mark consisted of a ship's anchor and around it a dolphin. The anchor signified slowness, and the dolphin haste, as who should say that a man must be moderate in affairs, in such wise that he be not in too great haste, nor too long or slow. Virgil gives us covert testimony that the same Augustus Cæsar had the anchor and dolphin in his device when, to remind him thereof, he says in the first book of his Æneid: *Maturate fugam, regique hæc dicite vestro.*‡ Let him who would see clearly into this matter, divert himself by reading the first proverb of the second Chiliad of Erasmus; he will find it there, methinks, in abundance. My aforementioned Device and Mark is as follows:

† *That is,* '*Make haste slowly.*'

‡ I, 137.

MENTI BONAE
DEVS OCCVRRIT.

SIC, VT. VEL, VT.
NON PLVS.

SUCH is my chosen Device & Mark as I have meditated and conceived it, considering its moral significance, to give some useful admonition to the printers and booksellers of this country, to employ themselves in goodly conceptions, & in executing them agreeably, to show that their intelligence has not always been useless, but devoted to serving the public weal by working & living upright-ly.

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